UNITARIAN WORD & WORK

JANUARY
1918

The Monthly Bulletin of the American Unitarian Association, The Alliance of Unitarian Women, Young People's Religious Union, and The Unitarian Temperance Society

Publication Department
AMERICAN UNITARIAN ASSOCIATION
25 Beacon Street, Boston, Massachusetts

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THE UNITARIAN NATIONAL SOCIETIES

REPRESENTED IN THIS ISSUE OF WORD AND WORK

ALL OF THESE SOCIETIES have their headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass. The names of the principal officers of each society will be found on the first pages of the sections devoted to their respective organizations. The work and purpose of these societies may be stated in brief as follows:

THE AMERICAN UNITARIAN ASSOCIATION

THE ASSOCIATION was founded in 1825, its object being "to diffuse the knowledge and promote the interests of pure Christianity." In furtherance of this purpose the Association publishes books, reports, and tracts; supports missionaries; establishes and maintains churches, and aids in supporting ministers; assists students in preparing for the ministry; and helps fellow-citizens of foreign birth and speech in entering upon their American life. It administers endowments for the benefit of schools and churches of the Unitarian order; for the relief of poor and worthy ministers and the widows of ministers; for providing public lectures in centers of population; for the benefit of schools for colored people in the South; and for many other beneficent purposes.

THE ALLIANCE OF UNITARIAN WOMEN

THE NATIONAL ALLIANCE was organized in 1890, and has for its aims primarily to quicken the religious life of the Unitarian churches, and to bring the women of the denomination into closer acquaintance, co-operation and fellowship; to promote local organizations of women for missionary and denominational work; to bring them into helpful association; to collect and disseminate information regarding all matters of interest to the denomination, such as needs of local societies, facilities for meeting these needs, work to be done, the collection and distribution of money, and in general to devise ways and means for the most efficient usefulness of the women of the Unitarian fellowship.

THE YOUNG PEOPLE'S RELIGIOUS UNION

THE UNION was organized in 1896, and its purposes are to foster the religious life; to bring the young people of the Unitarian churches into closer relations with one another; and to spread rational views of religion and to put into practice such principles of life and duty as tend to uplift mankind. The cardinal principles of the Union are truth, worship and service. It maintains a field secretary to promote the organization of the young people and to extend the fellowship of the Union.

THE UNITARIAN TEMPERANCE SOCIETY

THE TEMPERANCE SOCIETY is practically the working committee of the Unitarian churches to promote the cause of temperance in every way possible. It publishes and freely distributes addresses, pamphlets, leaflets and tracts, and furnishes temperance news and facts to the public press. It arranges for conferences on the subject of temperance and sends speakers to general meetings where this subject may properly have a share in the interest and attention.

UNITARIAN WORD AND WORK is regularly issued by the Publication Department of the American Unitarian Association on the first day of each month from October to June inclusive. Subscriptions can begin with any issue. Single copies, 7 cents; Subscription prices: individual subscriptions, 50 cents; in groups of 25 or more from one church, 40 cents each; 50 or more, 35 cents. Address the Publication Department, American Unitarian Association, 25 Beacon Street, Boston, Massachusetts.

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EDITORIAL

1918

THE year *Nineteen Hundred and Eighteen* begins in the midst of such perils and disasters as have never been known in the world before. Any minister who will look over the subjects of his sermons up to the time of the present world war will be surprised at the number that are irrelevant to present conditions. No pulpit today offers a message which does not take account of the welfare of the human race as a whole. Suddenly those who think on the affairs of the world, or of mankind, find themselves struggling with problems in politics, in society, and in religion which concern the interests not of states, but of a federation of states; not of sects, but of fundamental religion. Forms of thought, methods of expression, prayers, the hymns that are sung in our churches, editorials that appear in the daily papers, articles that are written for the magazines, will reveal in common a consciousness of universal human relations. Patriotism itself is subjected to new interpretations. The dreams of prophets involve world readjustments and the visions of seers have to do with the principles of a righteousness which is elemental and cosmic.

Out of this vast transition of human thought, from local and sectarian interests, into universal relations the churches are gaining a new point of view. The welfare of the Christian church, it is now being discovered, will depend upon the burial forever of those little theological crochets and creedal differences which have divided it into a thousand and one contending sects. Millions of soldiers from all parts of the world mingle and intermingle under the pressure of a vast world war. When they return to their native lands they will have little patience with any church which insists on projecting its own diminutive dogmas into the spiritual enterprises of society. Many of them will have left their homes as inexperienced and untried boys; they will come back as veterans who have witnessed such exhibitions on the one hand of inhumanity, and on the other such deeds of heroism as this old world has seldom witnessed before. By that time they will be familiar with what human nature can offer, both as the work of devils and as the achievements of saints. They will have become acquainted with such suffering and hardship and such wholesale instruments of death that they will question whether the creators of systematic theology really knew much about human nature anyway. The proffered rewards and punishments after death involved in the various so-called "schemes of salvation" will seem to them like the folk-lore of a dead past.

IT will be incumbent on any church that is not content merely to represent the mere mechanics of religion, to test its theological basis by the habits of thought and the breadth of outlook which the war imposes upon the human race. That necessity knocks at the doors of the liberal churches quite as loudly as

at the doors of orthodoxy. In so far as Unitarianism is an endeavor to show what it is *not*, as it is related to other Christian churches, it will fail to meet the demands of the new age. In so far as our liberal faith looks back upon its historic truth and purity as a sanction for its present existence, it will miss the very essence of its high calling. Important as it seemed, in 1913, to be concerned about the monstrosities of unreasoning evangelism, after this war it will be a waste of brain tissue and a misuse of spiritual energy to devote much attention to a discussion of the illusions upon which such evangelism is conducted.

1918, as no year has done in all the long period of Christian tradition, utters the words of Isaiah with a new intensity and emphasis: —

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not: lengthen thy cords, and strengthen thy stakes. For thou shalt spread abroad on the right hand and on the left; and thy seed shall possess the nations, and make the desolate cities to be inhabited."

In the true spirit of Christian sympathy the world of tomorrow will put a just valuation upon the great ethnic religions. Better than ever before it will be understood that Buddha and Confucius are not the competitors, but the brothers, of Christ; and that the true followers of each are the followers of all. The God of Mencius is the God of Isaiah, however each may interpret that God in phrases peculiar to himself.

"He made of one every nation of men for to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation."

Such appears to be the great lesson of the incoming year. Each particular household of faith will have its own work to do in its own way, and the time saved by one household not attempting to tell another household how to do its work will be just so much time rescued from the limbo of fruitless discussion. Great, practical tasks, as well as splendid visions of the ideal, appeal to the churches for consecrated devotion. Blessed is that church which, as this year opens, enters into a new age willing to be used, unreservedly, as its *Lord*, rather than as its petty dogmas and idiosyncrasies direct.

Church Hospitality

THOSE who are in the habit of regularly attending the services of a given church and have become acquainted with the members of the congregation and the various organizations connected with it, not infrequently forget to extend the cordial welcome to strangers that would make the latter feel equally at home. Criticism of the coldness and indifference of churches, especially those that are not given to sensational methods, is one of the first reasons offered by non-church goers for their failure to support religious institutions. It is not because the churches themselves are not willing to receive newcomers, so much as it is a failure to realize that a kindly greeting and a cordial invitation to come again would create a point of contact between the newcomer and the church. A great deal might be said in criticism of such thoughtlessness, for the lack of a delicate appreciation of the stranger's situation is sometimes sufficient to account for the failure of a congregation to call in new members.

Notwithstanding these facts, however, people sometimes forget that it is quite as much of an art to receive hospitality graciously as it is to extend it. Strangers sometimes demand more than should be suggested by a reasonable sense of the fitness of things. It is one thing to be made to feel that the church belongs as much to the stranger as to anyone else, and it is quite another thing for a stranger to expect what almost would amount to a reception after each service. Certainly, strangers ought not to entertain the idea that they are not wanted unless they are overwhelmed with attention. It is difficult to think that any Christian church exists whose doors are not wide open to any who care to enter them. No one should be so stupid as to assume that he or she is not welcome to join with the members of a regular congregation in the act of worship. No

stranger should expect other people to decide for him the availability of a church for the legitimate services to which he may put it. The individual alone must determine whether or not he shall attend any given church. When he is there the church, by virtue of the fact that he is a human being, belongs to him. He goes there on his own account, for his own welfare. That is the primary purpose of church attendance. He is not there to patronize the church or to condescend to contribute his presence to it. He is there as a responsible member of society, seeking such ministrations as the church has to offer.

If the stranger receives the cordial fellowship of those present and is thus made to feel that he is one of them, he should regard it as something superadded to the main purpose of his presence, but he should not expect to be embraced and introduced generally to everybody in sight. A fine sense of the fitness of things prompts the church to respect his personal need of the church service. It is supposed that he goes to church because he feels the need of so doing. He has his problems of experience to settle, his trials to bear, his flagging spiritual energies to be enlivened, and if he is in his right mind he attends the church services primarily to receive encouragement, strength and inspiration. It is reasonable to suppose that he listens eagerly to the sermon, is uplifted by the music and prayers; and now, the service being over, it is just conceivable that he would like to steal away by himself that all these influences may find their way into his soul and make a better man of him. There are those who, under such circumstances, do not care to be surrounded by a throng who shower him with greetings and invite him to all sorts of church enterprises and thus drive away and dissipate the inspirations of the hour. There are people who have been so accustomed to such treatment that they have acquired an appetite for it, and think a congregation is cold and unsympathetic if such effusive greetings are not extended, but if such attentions are not offered there is no particular reason why the stranger should jump at the conclusion that, therefore, he is not wanted. A true valuation of a church service will not impose too much or too little social attention upon the stranger who appears on the scene.

THE matter of church hospitality affects the minister also. There is a great variety of conduct on the part of the ministers in their attitude towards the members of the congregation. Some ministers, as soon as the church service is ended, disappear and are not seen any more by anyone who has listened to their message. In other instances the minister meets those of his congregation who wish to greet him and be greeted by him after the service, in the space in front of the pulpit. Still others walk in free intercourse down the main aisle, meeting such as care to meet him, whether friends or strangers, in a cordial interchange of pleasant fellowship. No true pastor is reluctant to greet the people who come to listen to him, and he offers himself in a dignified and free way for such personal contact as his congregation wish to enjoy. Still other ministers scarcely say *Amen* after the benediction before they make a bolt for the vestibule of the church and waylay every person who is not able to escape before he attacks them.

In several instances the writer has known of ministers who, to the surprise and wonder of all present, rush down the back way through the vestry and make their appearance like an apparition at the front door, and one instance comes to mind of a minister who succeeded in getting his congregation to sing a benediction while he took the opportunity to reach the entrance of the church before any member of the cong egation had left his pew. It is not the purpose of this editorial to criticise or to offer any rule for universal observance.

If all are dominated by the spirit of kindliness and sympathy and an appreciation of the spiritual influence of the hour, there will be no reason for the unfortunate impression that Christian congregations are not, so far as human nature permits, glad to welcome, for purposes of worship, any who choose to share their privileges. L. G. W.

American Unitarian Association

Headquarters: 25 Beacon Street, Boston

Rev. Samuel A. Eliot, D. D., *President* — Henry M. Williams, *Treasurer*
Rev. Louis C. Cornish, *Secretary* — W. Forbes Robertson, *Assistant Secretary*

Ministerial Personals

Rev. Frederick A. Hinckley died at Barnstable, Mass., on November 22, aged seventy-two. He had held pastorates at Providence, R. I., Florence, Mass., Philadelphia, Pa., and Wilmington, Del.

Rev. Henry C. Parker died at Boston on November 26, aged sixty-five. His first pastorate was at Nashua, N. H., and for the past thirty-five years he had been minister of the First Unitarian Parish, Woburn, Mass.

Rev. T. D. Bacon and Rev. O. B. Hawes, after a brief training at Camp Devens, have sailed for France as overseas secretaries in the Red Triangle work. Rev. A. W. Birks of Natick and Rev. E. H. Cotton of Danvers have accepted similar commissions and will sail in a few weeks.

Rev. Paul S. Phalen of Augusta, Me., has been commissioned a Second Lieutenant of the Field Artillery and taken up his duties at Leon Springs, Tex.

Rev. A. C. Dieffenbach has resigned at Hartford, Conn., to become the editor of the *Christian Register*.

Rev. S. R. Maxwell of the Second Church, Boston, and Rev. E. M. Slocombe of the Second Parish, Worcester, have been obliged by ill health to accept a leave of absence from their pulpits for the winter.

Rev. W. D. Simonds has withdrawn his resignation at Oakland, Cal.

Rev. A. R. Shelander has resigned at Passaic, N. J., and Rev. F. C. Doan at Summit, N. J.

Mrs. C. C. Helvie was ordained and installed at Wheeling, W. Va., on December 6.

Rev. Martin Fereshetian, now minister of the Universalist Church at Kent, Ohio, has accepted a call to the Unitarian Church in Colorado Springs, Colo.

Journeys

The Sunday appointments of the President during the month of December were as follows: December 2, morning service at Worcester, afternoon at Westboro and evening again at Worcester; December 9, morning and afternoon at Sage Chapel of Cornell University, Ithaca, N. Y.; December 16, Church of the Disciples, Boston, in the morning and Christ Church, Dorchester, in the evening December 23, Cambridge, First Parish, and December 30, the Second Church, Boston. In January he has appointments at Worcester, New York, Providence and Clinton.

Since his return from the Rocky Mountain Department Field Secretary Brown has given persistent attention to the urgent necessities of the Church of the Unity at Worcester. Field Secretary Nobbs, returning from his appointments in Florida, has preached at Charleston, S. C., and visited Camp Jackson, Columbia, S. C. Since his return home he has preached in Roslindale, Mass., and at Sanford, Me., where a large union service was held in the Town Hall with a patriotic address. The new church building in Sanford is enclosed and it is evident that it is to be one of the most beautiful small churches in New England.

Field Secretary Gilmore has been preaching at Wilmington, Del., and Passaic, N. J., and working with the churches at Yonkers, Flatbush and Elizabeth. On January 6 he preaches at All Souls' in New York in the morning and at Trenton, N. J., in the evening. He has arranged, during the month, for two meetings of the North Jersey ministers, to consider the development of our work in that section. Field Secretary Murdock, since his return from southern California, has been supplying at Berkeley and consulting with the officers of the churches in central California as well

as conducting his correspondence with the churches needing ministers.

Rev. Earl M. Wilbur, D. D., is now pursuing his journey in the Southwest with appointments at Knoxville, Chattanoga and Memphis, Tenn., Dallas and San Antonio, Tex., and at Camp Cody, Deming, N. M.

Later in the month the Editorial Secretary, Mr. Wilson, will leave Boston for a somewhat prolonged journey across the country, and about the same time Rev. N. J. Springer, Secretary of the Young People's Religious Union, will start to fulfill a number of appointments in the Middle West.

Directors' Meeting

The Directors of the Association at their meeting of December 11 passed a timely and important resolution addressed to the churches and we print it here in full for it contains a suggestion which ought to be given prompt and careful consideration in a good many places:

Whereas, it is desirable that the churches should at this time set an example of economy in the use of men and money,

Resolved, that the Directors of the Association recommend that the churches give careful consideration to the possibilities of federation and combination for the winter or for the duration of the war. Experience in the federation of churches of similar or even different traditions has demonstrated that it is possible to reconcile denominational loyalty with local unity, efficiency and economy.

Resolved, that aided churches that are in a position to economize by temporary merger with some neighboring church or by employing the services of a neighboring minister, and which make no effort to practice such economy, may not be regarded as appropriate applicants for continued aid.

The Board also confirmed the appointments of the War Work Council and the Standing Committee on Recruiting the Ministry. The Publication Committee reported upon its purpose to print as a pamphlet in the Army and Navy Series excerpts from the column "Freedom and Humanity" that has been appearing in the *Christian Register*. Authority was given for the publishing of a new catalogue of the books in the Circulating Library, and certain translations of services and tracts into Italian were referred to the Secretary for further study. The President, Secretary and Treasurer were authorized to meet, as a committee, a similar committee of the Christian Register Inc., with the view to discussing the administration of the *Christian Register*. A special committee was appointed to consider ways and means of increasing ministers' salaries in these times when professional incomes fail to keep pace with the cost of living.

Finances

Some of the friends and members of the Association have been very apprehensive lest the extraordinary demands upon the generous people of the Unitarian churches for all kinds of national contributions should seriously affect the giving by the same people or the work of the Association or for the Unitarian philanthropies which they have been accustomed to support. The deplorable habit of the churches of postponing their contributions to the work of the Association until the last month of the financial year prevents any accurate diagnosis of the situation, but it may be reported that up to to-day there is no indication that the churches do not propose to stand up resolutely to their obligation to support the national work. Only some twenty churches have as yet sent in their contributions, but these contributions are encouraging. There are decreases in the gifts of Arlington and Springfield, Mass., Newport, R. I., and Second Church, Brooklyn, N. Y., but these may be made up before the books close on April 30. On the other hand eight churches that lost their membership by failing to contribute last year have been heard from and if these churches make an additional contribution before May 1 their membership can be restored. Then there are substantial gains in the contributions of the churches in Roxbury and Jamaica Plain, Mass., St. Paul, Minn., and

Montclair, N. J., and little gains at Lincoln, Neb., Petersham, Warwick and Westboro, Mass. It is greatly to be hoped that these good examples will be extensively followed, and even more to be desired that the churches should no longer postpone the raising of as large a contribution as conditions permit. January is a better month in which to do this work than April. Is it not a good time to heed the motto *"Do it now?"*

Honor Roll

In the vestibule of the headquarters in Boston hang two illuminated Rolls of Honor. The first bears the names of the ministers of the Unitarian fellowship who are in the army or navy or in the overseas service of the Y. M. C. A. Following is the list of names: Theodore D. Bacon, Joseph W. Conkling, Edward H. Cotton, Oscar B. Hawes, Henry G. Ives, Walter G. Letham, Albert Levitt, John N. Mark, George D. Rice, George W. H. Troop, Hurley Begun, Paul S. Phalen.

The other Roll bears the names of the Unitarian ministers who have sons in the army or navy. The list is as follows: John Baltzly, Alexander T. Bowser, Thomas Clayton, Samuel M. Crothers, Leverett R. Daniels, John W. Day, George R. Dodson, Kenneth E. Evans, William W. Fenn, Frederic J. Gauld, Frank A. Gilmore, Napoleon S. Hoagland, Thomas J. Horner, William I. Lawrance, Albert Lazenby, Joseph P. McCarthy, Henry C. McDougall, L. Walter Mason, Samuel B. Nobbs, Henry C. Parker, John D. Reid, Edward G. Spencer, Thomas Van Ness, John M. Wilson, Franklin C. Southworth, Charles W. Casson, Minot Simons, Thomas L. Eliot, Frank L. Phalen, James C. Duncan, Charles J. Staples.

It is earnestly hoped that these lists can be made complete and accurate. If any reader discovers an error or omission it will be a favor to communicate it to Miss Dorothy Routledge, 25 Beacon Street, Boston.

War Work Council

The Directors of the Association have authorized the appointment of a War Work Council to take over, unify and consolidate all the different war work activities that are being carried on in our churches. It is not the intention of the Council to supersede any existing commissions, but only to correlate their work. The Council is made up of the following representative Unitarians: The Executive Committee, which has to be a small body which can meet without great inconvenience, consists of the President of the Association as chairman and Rev. Elmer S. Forbes as secretary, with Hon. William H. Taft o New Haven, Dr. Milton L. Hersey of Montreal, and Henry M. Williams, of Boston. The other members of the Council are Joseph Lee, of Boston; Lt. Com. Thomas M. Osborne of Portsmouth; William W. McClench of Springfield; Mrs. George T. Rice of Westwood; Mrs. Richard H. Harte of Philadelphia; Hon. Duncan U. Fletcher of Jacksonville; Hon. A. F. Thomas of Lynchburg; Mrs. Henry W. Sprague of Buffalo; Hugh McK. Landon of Indianapolis; Howard B. Bard, of San Diego; and Charles W. Ames of St. Paul; and in the Overseas Service of the Red Cross, William Endicott, London, Robert P. Bellows, Paris, and Dr. Richard C. Cabot, Bordeaux. All of these ladies and gentlemen are active in one form or another of the national service. Communication in regard to the war work of the churches should be addressed to Mr. Forbes.

Department of Religious Education

The teacher's manual, pupil's reading book and pupil's note-book, for the age of eleven, in the Beacon Course, announced as ready last month, help to fill a long gap in the series, and are, therefore, doubly welcomed by our schools. Mr. and Mrs. Vail, in *Heroic Lives*, have presented an admirable group of biographical sketches, tracing heroism through the more obvious physical heroism to that spiritual heroism which is less easily understood by children yet is of the highest importance to

them. At eleven, boys and girls are developing those admirations which may lift them or lower them. It seems to be our plain duty to provide for them such allurements to noble living as will forestall and outshine those which may come to them from other sources. Every school in our denomination has some group of pupils that would profit greatly by the use of this book. The teacher's manual sells for one dollar and the pupil's book and note-book for fifty cents each.

The Kindergarten book is now in the hands of the printer, who will hasten it through the press as rapidly as war conditions and the production of good work will permit. Careful and repeated study of these lessons and the accompanying handwork has impressed the editors of the course with the great excellence of the work Mrs. Guild and Miss Poor have done. Not only are the authors trained kindergartners and trainers of others in this field, — they have had large experience in teaching beginners' classes in Sunday school. Too often the methods of the day, or secular, kindergarten are carried over bodily into the beginners' class in the church school. The book we are now to issue will be found, on the other hand, to be directly and admirably adapted to the religious instruction of little people, having in mind not merely their mental unfolding but their moral and spiritual development. It ought to set a new standard in Sunday-school work with the youngest pupils.

The Unitarian Sunday School Society and the Boston Sunday School Union almost simultaneously inaugurated movements looking toward the organization of our schools in various kinds of war relief. In order not to duplicate the work, the two committees were united in a joint committee, with the chairman and one other member representing the Union and three members from the Sunday School Society. Such endeavors are of value not only because of the great need of help, unprecedented in the world's history, but because our pupils need to be taught from the first that religion and usefulness go hand in hand. Announcements of the plans of this committee will appear in the near future.

The Directors of the Sunday School Society have been considering, at the last three monthly meetings, the need of our schools and homes for intelligent guidance in the selection of suitable books for children's reading. A large number of selected lists have been gathered, but the task of collating these and making up lists suitable to recommend has so far seemed too great for our busy members to undertake. While waiting for the further development of this work this office will be glad to receive suggestions about such lists of children's books, especially such as have been made by competent persons. We shall also be glad to place the information already gathered at the service of callers, and will gladly answer letters of inquiry. To place the best books before children is one of our highest duties.

Bulletin No. 14 will be ready for distribution shortly after this number of WORD AND WORK appears. It is written by Prof. Durant Drake, Ph.D., of Vassar College, and is entitled "What Religious Education Might Be." It is a striking and wholesome challenge to those who are responsible for the better guidance of childhood and youth. Like all our Bulletins, it is printed for free distribution.

Department of Community Service

The Secretary of the Department is chiefly concerned in these days with his duties as Secretary of the War Work Council. He is also Chairman of the Greater Boston Committee on Church Activities and as a member of the General Committee on Hospitality he has attended meetings regularly each week. It is of interest to know that the churches of all denominations have responded most generously and liberally to the appeal to give such hospitality and entertainment as they are able to the soldiers and sailors who frequent Boston in such large numbers. The Unitarian churches

have not been behind their sister churches of other names; nearly all have been working in many different ways. King's Chapel has opened its church house every night from 4 to 10 o'clock; tea and coffee are served and the men of all branches are welcome to bring ladies there and to make use of it as a meeting place. The First Church in Boston, the New Old South and the Harvard Street Church, Brookline, have united to open a large rendezvous on Scollay Square to which all men in uniform are cordially welcome. Besides these larger enterprises all the churches have been holding suppers and giving entertainments for soldiers and sailors, and a great number of the members of the churches have invited men in the service to their homes. These attentions are deeply appreciated by the men, as in this way they get a little touch of home life of which they are for the most part deprived.

The work at Ayer under the auspices of the Christian Federation has been going forward in a very satisfactory manner. The Federation House is nearing completion and at the present writing arrangements are being made for the opening of the building with a week of dedication functions. The formal service of dedication takes place on the afternoon of December 30. Distinguished ministers of the denominations represented in the Federation will preach on Sunday and on several of the week nights. Tuesday, January 1, will be open house; Thursday will be officers' night; Friday Y. M. C. A. and Camp pastors' night; Saturday there will be a community sing. It is hoped that the Federation House may become a centre for an active and useful community work. The work on the Unitarian church at Ayer is progressing satisfactorily. When the alterations are completed it will be equipped with all the conveniences for the new work which the Camp has imposed upon it. Mrs. C. U. Gilson will make the church her headquarters for special work in the community and also with the soldiers from the Camp. The Sunday night services are a special feature of the church life at Ayer, and have been crowded from the beginning.

The Secretary has given many addresses on the work which the churches can do in promoting international friendship. It will be remembered that Bulletin No. 38 contains the outlines of a course of four lectures on World Constructive Statesmanship. Very recently a pamphlet has been published for the help of those who may wish to deliver this course of talks or to conduct discussions based upon it. This "help" is very complete and will be of the utmost value in carrying on the study of the churches' international obligations. It can be supplied at fifteen cents per copy.

Department of New Americans

About a year and a half ago Rev. Filoteo A. Taglialatela began holding Italian Unitarian services on Sunday evenings in King's Chapel under the auspices of the Benevolent Fraternity and the American Unitarian Association. As time has passed the congregations have increased in numbers and the movement has gained strength. A group of men and women has become permanently interested. It has been in the minds of the people for some months that an organization ought to be effected. This was finally accomplished on Sunday evening, November 18th. The service was conducted as usual in Italian by Mr. Taglialatela and addresses were given by Rev. Louis C. Cornish, Secretary of the American Unitarian Association, who took for his theme the life and work of Socinus, the great Italian liberal; Rev. Sydney B. Snow, President of the Benevolent Fraternity, who brought the greetings of that organization; and Mr. Taglialatela himself who spoke for the church. The hymns were in Italian and the service was enriched by solos by Mrs. Taglialatela.

After the service the church was organized with the following standing committee: Mr. Alessandro Carissimi, president; Mr. Giovanni Pacotto, treasurer; Mrs. Martin, Mrs. Doria Cassullo, Mr. Andreo Merlino, Mr. Giuseppe Barberi, Mr. Giovanni Bruttaniti, Rev.

Sydney B. Snow, Rev. Elmer S. Forbes, Rev. Louis C. Cornish, Rev. Christopher R. Eliot, Rev. Filoteo Taglialatela.

On Wednesday, November 14th, the Women's Alliance of the new church was organized with twenty-six members, all Italian, with Mrs. Taglialatela as President. This organization meets on the second Wednesday evening in each month in the Bulfinch Place Church, where the Italian congregation has its weekly meetings. A Young People's Religious Union, with a membership of forty-eight, was organized last season with Professor Josue De Benedectis as President.

Another interesting development among the foreign-born peoples of Boston is a Syrian Sunday School. The founders of the School are Mr. Roy Denden and Mr. Shaker Akel. These two men, with a little assistance from the Benevolent Fraternity, began work last winter in a tenement in Tyler Street. Through the summer they conducted a church school on Sunday, and four evenings a week they had a school in English for adults and in Arabic for children. Under their faithful efforts the work has grown until it has been necessary to find larger quarters. The schools now meet in the Barnard Memorial. Twenty-five adults and sixty or more children are enrolled in the church school and a substantial number attend the week-night schools. Miss Ethel V. Lillibridge, the Assistant at Barnard Memorial, has organized the girls into Lend-a-Hand and Red Cross clubs and the boys into a Boy Scout Patrol and the Red Star Club, connected with the Animal Rescue League. For the little boys she has formed a liberty club and there is also a musical club with fourteen members.

The interest of these people from the Old World in a more reasonable form of Christianity is very keen. Naturally it appeals to the more thoughtful type of mind. There has been a rather unusual growth in numbers and the effect upon the large bodies of Italians and Syrians in Boston and vicinity cannot help but be marked.

Department of Publicity

Gratifying reports are continually coming in from ministers and churches which are using the "Wayside Pulpit." These show that the sentences are having a deep influence and are attracting wide attention. This is particularly true of the utterance by Abraham Lincoln, — "In times like the present men should utter nothing for which they would not willingly be responsible through time and eternity." Ministers and members of churches other than those of our own fellowship are making interested inquiries about the whole plan and there is evidence that the use of it will extend beyond our own denominational lines. During the first week of January the new set of sheets should reach all of our churches which are using them. These will include sentences for the week of Lincoln's Birthday and also Washington's Birthday. The offer still holds good for churches that adopt the plan to receive all the sheets from the beginning. This will enable them for a time to change the sheets oftener than once a week.

A new publicity plan was used with success in connection with the week of liberal evangelism in Worcester. Cards have been printed bearing a request for free Unitarian literature and there is room on each card for five names. These cards were distributed during the meetings in Worcester and more than 125 names were secured. The offer is made to any of our ministers, who will make effective use of them, that we will send an adequate supply of such cards.

The time has come to plan for special meetings during the winter and the early spring, and the Secretary of this Department, Rev. Henry Hallam Saunderson, will be glad to correspond with ministers who want to arrange for special meetings and also for wider publicity work.

The Christian Register

The transfer of the *Christian Register* to the care of a new editor and publisher is an event of the first importance in our fellowship. Mr. George H. Ellis has given many years

and a most generous and unfailing support to our chief denominational paper. Mrs. E. E. Marean has for a number of years conducted the editorial work with ability and patient skill. This week these two faithful administrators of this trust retire from further service. A new corporation has been formed, called *The Christian Register Incorporated.* To this Corporation Mr. Ellis has transferred the property and the former Christian Register Association is dissolved. The seven incorporators who now become the administrative board of the *Register* are Howard N. Brown, president, Isaac H. Sprague, treasurer; Paul R. Frothingham; Henry Ware; Roland W. Boyden; George W. Wheelwright and Francis R. Sturtevant. These trustees have elected Rev. Albert C. Dieffenbach of Hartford to be the editor, and he takes charge of the paper after the issue of January 3. Our whole fellowship will unite in grateful acknowledgment of the services of Mr. Ellis and Mrs. Marean and in best wishes to the new administrators and editor.

Publication Department

Since the last issue of WORD AND WORK, *"The Little Red Wonder Book"* by Rev. Lewis G. Wilson and *"At Christmas Time"* by Dr. Charles W. Wendte have been published. Both of these very attractive books have met with enthusiastic approval, and the sales have even surpassed our expectations. They are excellent presents for any season of the year.

Army and Navy Series

The Association has issued a considerable number of free publications for the use of churches and individuals interested in war work. Among these are: "Twenty-five Hymns for Use in Time of War," "A Service for Use in Time of War," "A Declaration of American Principles," "The Battle Hymn of the Republic," Judge Hoar's "Letter to his Son", Dr. Robert Collyer's "Letter to a Sick Soldier", and "Our Responsibility to the Future" by Julian C. Jaynes. Copies of any of these may be had in reasonable quantity upon request, and notice of additional publications in the Army and Navy Series will appear from time to time in WORD AND WORK.

New Hymn and Tune Book

Since the last notice the following churches have adopted the New Hymn and Tune Book; All Souls' Church, Winnipeg, Canada, South Unitarian Memorial Church of Worcester, Mass., First Unitarian Church of Dallas, Texas, and the Universalist Society of Hammonton, N. J.

BOOKS OF THE MONTH

The following recent books which may be classed as "books on liberal religion," "by Unitarian authors" or "about well-known Unitarians," have been acquired during the past month. They may be seen at the Book Room, 25 Beacon Street, and purchased at the accompanying prices.

Letters of John Holmes, by William Roscoe Thayer; $2.50 net, or $2.64 by mail.

Life and Letters of Edward Everett Hale, by Edward E. Hale, Jr.; $5.00 net, or $5.34 by mail.

Life and Letters of Robert Collyer, by John Haynes Holmes; $5.00 net, or $5.26 by mail.

Life of John Fiske, by John Spencer Clark; $7.50 net, or $7.82 by mail.

Religious Education of an American Citizen, by Francis G. Peabody; $1.25 net, or $1.31 by mail.

Religious Foundation of America, by Charles Lemuel Thompson; $1.50 net, or $1.64 by mail.

Some Turning Points in Church History, by Ambrose White Vernon; $.75 net, or $.83 by mail.

The Alliance of Unitarian and Other Liberal Christian Women

Headquarters: Room 10, 25 Beacon Street, Boston, Mass.

Miss Lucy Lowell, *President*
25 Beacon Street, Boston, Mass.

Mrs. Lucia Clapp Noyes, *Treasurer*
25 Beacon Street, Boston, Mass.

Mrs. Caroline S. Atherton, *Rec. Sec.*,
25 Beacon Street, Boston, Mass.

Mrs. Robert H. Davis, *Cor. Sec.*,
226 Windermere Ave., Wayne, Pa.

From the Social Service Committee to the Women of the Liberal Faith

The women of this country are splendidly organized for this great national emergency, therefore we do not feel that this is a moment for us as women of one faith to initiate any new work. We do feel however that wherever possible we should take our place as an organization as well as individuals in the many forms of work already underway. In many towns and cities women of all denominations are working together that a much greater result may be accomplished. Let us remember that we have many lonely and perplexed sisters in every community who need to be engaged in active service for their own and other loved ones at the front. Canada has learned after three years in the war that it is only by relating women to a common experience and interesting them in some activity that they are able to bear the suspense and burden at home and keep mentally and morally sound.

Will you not see that every man and woman who has gone into service from your church is cared for; letters written, papers sent, warm knitted garments provided, birthdays not forgotten? When this has been done secure the name of a soldier or sailor or nurse without a church or friends to care and do these same things for them.

May we call to your attention to four avenues of activity —

The National Red Cross.

The Committee for National Defense.

The Young Men's Christian Association.

The Young Women's Christian Association.

In every state in the Union and in Canada these organizations have chairmen. Every Alliance woman should be working with one or more of these. Will you appoint some one to see that this is true of every member of your branch? A list of the state chairmen of these organizations may be obtained by writing to Alliance Headquarters, 25 Beacon St., Boston, Mass.

If there is a town where all denominations are not working together will you not take the lead and see if it is not possible to bring about a central organization?

Finally let us not forget our own charities, local and denominational, they are suffering, and we must "Lend a Hand" as never before.

Fanny Batcheller Blair,
Chairman, Social Service Committee.

For us Alliance women one of the gains of the great war is that of working with a larger measure of interdenominational cooperation than has ever before been possible. We are *protestant* of protestants and at the beginning there may be difficulties but in the great emergency we are learning to work in ways that have never been our ways and to concede the unimportant detail in order that the greater undertaking may be achieved.

We shall all, even those of us who are New England Unitarians, come to realize that we are few in numbers, numerically entitled to about one third of one army chaplain, and not all the world knows about our denominational history even although they may sing our hymns and follow our sages.

We may in moments of depression remember two recent axioms of Arnold Bennett's:

First, "The most valorous and morally valuable war work is the work of working with impossible people," always remem-

bering that in interdenominational matters anybody, Unitarian or otherwise, has a right to an opinion about who the "impossible people" are.

Second, "The reward of war work will be in the treaty of peace."

In the meantime we believe that our religious belief, "a cheerful faith to live and die by", can comfort and sustain, can reassure and hearten in this time of dire need.

If we remember always that we are trying to help the individual soldier, trying to build up the good spirit of the army, cooperation as an end will be lost sight of and as a means it will prove to us all a blessing greater than we can now anticipate.

Executive Board

At the monthly meeting on December 14, there were present: Miss Lowell, Mmes. Keyes, Davis, Noyes, Atherton, Donahue, Bacon, Bailey, Blair, Bouvé, Boyd, Bullock, Coolidge, Edgcomb, Faulk, Gilson, Hayes, Houghton, Kimball, Sawyer, Stearns. Whiting, Whitman, Bryant, Perkins, Dakin, Pope, and by invitation the presidents of the New York League and the branches of First Church, Boston, and Bridgewater, Mass.

The name of Mrs. Livy McMaster has been placed *in memoriam* by the branch at Fitchburg, Mass.

Mrs. Davis spoke of the death of Mrs. Poole for many years a devoted worker at Salt Lake City, and a letter of sympathy was voted to the Salt Lake City Alliance.

Miss Lowell spoke of the recent visit of Mrs. Behre, of New Orleans, at headquarters and her great regret that she was unable to remain for the board meeting.

Attention was called to the portraits of Mr. and Mrs. Hooper, recently hung in The Alliance room, the loan of Mrs. John C. Perkins.

Miss Lowell has the past month met members of many branches at the neighborhood meetings of the Lenox Avenue branch, New York, Medford and Roslindale, Mass., and a meeting of the Worcester League.

The chairman of the Post Office Mission Committee spoke of the unusual opportunity for work at the present time and secured the approval of the board to send a letter to branch committees, and where there is no Post Office Mission Committee, to presidents, asking that the names and addresses of the men in service be sent to the Unitarian Chaplains at the several camps and naval stations, whose addresses are included in the letter. (An immediate response is imperative.)

A very interesting letter from Mr. Zastrow gave in unmistakable terms his conception of the spiritual aims of our Southern Missionary work. Mention was made o the death of Dr. Jackson, of Rock Bluffs, Florida, whose influence has done so much to make Unitarianism respected in the whole region, and a letter of sympathy was voted to his daughter with an expression of appreciation of her father's work.

On recommendation of the Appeals Committee it was voted to approve an appeal for $500 for the church that is to be erected at White Plains, N. Y.

On recommendation of the College Centers Committee it was voted to appropriate $25 for a student worker at Ithaca, N. Y., to reach the girls at Sage College, Cornell University.

The Sunday School Committee in cooperation with this department of the American Unitarian Association, has issued a letter to branch presidents where there is no Sunday School reported hoping in this way to bring about the formation of a Sunday School.

It was voted unanimously to print in the January WORD AND WORK a letter to branches, issued by the Social Service Committee in compliance with the vote of the board that definite suggestions on War Service be prepared. (Will each branch make this letter a part of its next meeting?)

Mrs. A. D. Monroe has been engaged as third clerk at Boston Headquarters to serve for half time.

A branch has been formed in Boston in connection with the new Italian society and is our first branch of Italian

women, Mrs. F. A. Taglialatela, president, 817 Beacon St., Boston.

The resignation of Mrs. Cairns, director for Connecticut, was accepted with regret.

Good books are asked for our soldiers at Camp E. S. Otis, Canal Zone, Panama, and may be sent to the nearest quartermaster, marked for the Commanding Officer, Camp E. S. Otis, Canal Zone, reading matter for enlisted men. The call comes from the Chaplain of the Porto Rico Infantry, who says that while a library of Spanish books is being built up for the Spanish speaking element in the regiment, there is absolutely nothing for the American soldiers to read but a few periodicals. The camp is located at Las Cascadas.

The beautiful and sympathetic poem, "Shadows," written by Mrs. Glasgow, our Toronto director, has been printed in two colors and will be sold for the benefit of the American Red Cross, at ten cents a copy. Orders may be sent to Alliance Headquarters.

Responses are reported to Mrs. Voigt's call for the crèche at Antibes, France, from Alliance branch, Junior Alliance, and Sunday School. One Junior branch has voted to give up its refreshments for the rest of the year and send the money to this cause. A Sunday School in Maine has voted three dollars a month for six months.

The next meeting will be held in Philadelphia at the First Church, on January 11, 1918, when reports will be due from the Middle States and Canada. There will be an open conference in the afternoon, to which Alliance friends are cordially invited.

CAROLINE S. ATHERTON,
Recording Secretary.

Camp Devens

The New England Associate Alliance gratefully acknowledged the contributions for the Camp Devens Fund sent by the following branches:

STELLA P. BEARD, *Treasurer.*

Elizabeth P. Channing, Dorchester, Mass.	$50.00
First Parsh, Cambridge	50.00
Second Church, Boston	$40.00
Lynn, Mass.	25.00
Dedham, Mass.	25.00
Derby, Conn.	25.00
Manchester, N. H.	25.00
Chestnut Hil , Mass.	25.00
Plymouth, Mass.	25.00
All Souls, Roxbury	25.00
First Cong., Providence, R. I.	25.00
Fitchburg, Mass.	20.00
Concord, Mass.	20.00
First Church, Roxbury, Mass.	20.00
Hingham, Mass.	15.00
Houlton, Maine	15.00
Northampton, Mass.	13.00
South Unitarian, Worcester, Mass.	10.00
Bulfinch Place, Boston	10.00
Channing Branch, Newton, Mass.	10.00
Wellesley Hills, Mass.	10.00
Woburn, Mass.	10.00
Groton, Mass.	10.00
Sandwich, Mass.	10.00
West Upton, Mass.	10.00
Athol, Mass.	10.00
Milford, N. H.	10.00
Winchendon, Mass.	10.00
First Church, Somerville	10.00
Ware, Mass.	10.00
First Church, Salem, Mass.	10.00
Milton, Mass.	10.00
Hubbardston, Mass.	10.00
North Church, Salem, Mass.	10.00
Exeter, N. H.	10.00
Peabody, Mass.	10.00
First Parish, Quincy, Mass.	10.00
Marlborough, Mass.	10.00
Hartford, Conn.	10.00
Vineyard Haven, Mass.	10.00
Unity Church, Worcester, Mass.	10.00
Grafton, Mass.	10.00
Worcester League	10.00
Fairhaven, Mass.	10.00
Unity Circle, Boston	10.00
Second Church, Salem Mass.	10.00
Arlington, Mass.	10.00
Ashby, Mass.	10.00
Taunton, Mass.	10.00
Medford, Mass.	10.00
Wollaston, Mass.	10.00
South Natick, Mass.	10.00
Second Church, Brookline, Mass.	10.00
New South Branch, Boston	7.00
Greenfield, Mass.	7.00
Northfield, Mass.	7.00

Kennebunk, Maine	$5.00
Mrs. W. E. Barry, Kennebunk, Maine	5.00
Belmont, Mass.	5.00
South Brewster, Mass.	5.00
North Andover, Mass.	5.00
Waterville, Maine	5.00
Misses A. and E. G. May, Leicester, Mass.	5.00
Malden, Mass.	5.00
Belfast, Maine	5.00
Melrose, Mass.	5.00
Bedford, Mass.	5.00
Mrs. Harriet P. Ware, Fitchburg, Mass.	5.00
Winchester, Mass.	5.00
Needham, Mass.	5.00
Farmington, Maine	5.00
New London, Conn.	5.00
Francestown, N. H.	5.00
Cohasset, Mass.	5.00
Natick, Mass.	5.00
Norfolk Branch, Dorchester	5.00
Third Cong. Harvard Street, Cambridge	5.00
Bolton, Mass.	5.00
Sherborn, Mass.	5.00
Westminster, Providence, R. I.	5.00
Barre, Mass.	5.00
Roslindale, Mass.	5.00
Walpole, Mass.	5.00
Jamaica Plain, Mass.	5.00
Eastport, Maine	5.00
Montpelier, Vt.	5.00
Westboro, Mass.	5.20
Duxbury, Mass.	5.00
Westwood, Mass.	5.00
Hyde Park, Mass.	4.00
Saco, Maine	3.00
Pittsfield, Mass.	2.61
Dover, N. H.	2.00
Barnstable, Mass.	2.00
Brookfield, Mass.	2.00
Sanford, Maine	2.00
Northboro, Mass.	2.00
Castine, Maine	2.00
Lincoln, Mass.	2.00
Christ Church, Dorchester	2.00
Friend, Christ Church, Dorchester	1.00
Carlisle, Mass.	1.00
Warwick, Mass.	2.00
Friend, First Parish, Cambridge	1.00
Standish, Maine	1.00
Norton Church Aid	1.00

Junior Fellowship Notes

We are very glad to welcome the newly organized club in Menomonie, Wisconsin, called The Unitarian Girls' Club.

The East Boston Juniors have planned a regular program, with a special topic for each meeting in charge of one of the members. Some of the subjects chosen are: Patriotism, Peace, Temperance, Hymns, etc.

From Exeter, N. H., comes this suggestion, "A very good entertainment is the 'Indoor Track Meet.' Various track events are made over into ridiculous indoor stunts. Another good thing is the singing of familiar songs in costume, the soloist standing in a large picture frame."

One Junior Alliance sent Christmas boxes to the young men on their church Honor Roll, who are in camp too far away to be able to go home for Christmas. Several members knit socks to go in these boxes.

In response to requests to hear of the work being done by our Juniors, visits have recently been made by members of this Committee to the Junior Alliance in Westboro, and to the branch in Taunton, Mass.

News from the Branches

The Monday Conference of Alliance Branches will meet at 25 Beacon St., Boston, Monday, January 7, 1918, at 10.30 A. M. Mrs. J. A. Bailey, Jr., of Arlington, will preside and Rev. Nelson J. Springer will speak on the Young People's Religious Union.

The members of the Marlborough, Mass., Branch of The Alliance are finding valuable opportunities in the all day meetings which the patriotic necessities of the times have brought about, not only in the knitting or the sewing, or the surgical dressings accomplished but the fine spirit of courage and cheer manifest. At the entrance of the church the honor roll and service flag bearing twenty-nine stars, have been placed.

A pleasant experience in Alliance co-operation is this incident between

Massachusetts and California. The son of the President of the Sandwich branch on Cape Cod went to Redlands, California, soon after his graduation from college. He was without friends on his arrival and his mother wrote to the Redlands branch of The Alliance that her son would come there for church. The first time he appeared he was overwhelmed by the famous hospitality of California for he received ten invitations to Sunday dinner!

The Alliance at Jacksonville, Fla., has a timely program on Political Figures and Influences in the World Crisis. It opens with a foreword and the topics for the six meetings follow. Other branches would doubtless find in the same valuable information:

"*Foreword.* The object of the following study is to help to create a broader public consciousness of international politics that the foundations for a permanent peace among the nations may eventually be realized. As the war goes on the conviction is being forced upon thoughtful people that future conflagrations can not be avoided by increased armaments, Hague Conferences or Peace Councils, but by a determined effort to create sympathetic understanding among the peoples of the earth for each other's problems. Every man, woman and child in America can contribute towards this end by the simple use of his individual intelligence. One of the most illuminating books recently published on this subject is Walter Lippman's "Stakes of Diplomacy."

1. *Italy and Austria-Hungary*
   a. Italy: King Emanuel; Salandra; Boselli; Cardorna.
   b. Austria-Hungary; Emperor Charles; Tisza; Czernin; Esterhazy; The Magyars.
2. *France*
   President Poincare; Briand, Painleve; Challeaux: DeClasse; Jonnart.
3. *Germany*
   Emperor William; Crown Prince; Von Bulow; Bethman-Holwegg; Michaelis; Socialist Leaders from 1914 to date; Centrist Movement; Maxmillian Harden.
4. *Russia*
   Czar; Raspoutin; Sturmer; Lvoff; Trepoff; Kerensky; Grandmother of the Revolution; Maximilists; Bolshiviki; Socialists, Workmen and Soldier's Council.
5. *England*
   Asquith; Lloyd-George; Balfour; Henderson; Carson; Northcliffe.
6. *America*
   Wilson; Baker; Daniels; Root; Prominent Socialists; I. W. W., People's Council; Pacifists.

Mrs. Charles F. Smith writes from Louisville, Ky.: "Here, as in all parts of the country, war work is filling our hearts, time, thoughts and hands. We were the ninth sewing unit to join our local Red Cross division, and have worked faithfully since last spring all through the summer heat, at two or three all day meetings weekly in our church parlor. Now we have added a knitting unit and are accomplishing much work. Our President is not only an indefatigable and efficient worker, but is a painstaking censor of all garments which pass from our hands, so we have been commended by the Red Cross officials for the attention paid to the requirements of the government, in every detail of our work. This Branch holds a Sunday afternoon reception in the church parlor weekly, for the pleasure of the drafted men, of which we have thirty thousand, stationed at Camp Zachary Taylor, on the outskirts of our city. As is done in the vicinity of all camps the soldiers are picked up in the churches or on the streets and taken home to Sunday dinner by willing hostesses, and also Wednesday and Saturday evenings, their holiday time.

From Mrs. Willis, Dallas, Texas: —

"We have some obligations outside of Red Cross work, but not many. We always give something to the Federated Charities, and this year, besides donating our regular amount, one of the teams of women which canvassed the city for donations to this cause, was composed of entirely Unitarian women.

"Our work now is for the Red Cross. We gave to the Y. M. C. A. huts and to the starving Armenians.

"In October we formed an auxiliary of the Red Cross, getting most of our supplies from the main branch in Dallas, doing the work according to instructions issued by the Red Cross. Several women outside the church have come in to sew with us, and to get yarn for knitting to go to the main branch from our church. We have from fifteen to twenty women who sew from ten in the morning to four in the afternoon twice a week.

"Our spare time at home is used in knitting. We have four sewing machines, and expect two more — so you can readily see that we get a great deal accomplished. The directors of the sewing — the hospital garments — are very capable women — both Alliance members, of course. We expect to begin our surgical dressing class in about a week, as soon as we can get another room equipped for the work.

Possibly a list of the articles sent in the first of December will give you an idea of the work we have done. We are justly proud of it, for the receiving department of the Red Cross in Dallas said it was the best work sent in by any auxiliary — absolutely every piece of work was perfect, and you know how very particular the Red Cross officials are.

Since this list of things was sent in, we have made several more suits of pajamas, about a dozen bed shirts, and nearly twelve hundred shot bags. But here is the list of things done and delivered in about six weeks.

Eleven sweaters, 13 helmets, 19 pairs socks, 8 pairs wristlets, 26 suits pajamas.

Our socks are a delight to the eye, and I know they will be as comfortable to the feet of the men who wear them.

This year we are not to have a sale of fancy articles, but each woman will give as she feels able to increase the treasury of the Alliance. Two of our Alliance members have taken the surgical dressing course, and they will act as instructors in the class we will shortly form."

An Appeal for White Plains

The Executive Board has this month indorsed an appeal to assist in the building of a church at White Plains, New York. For several years the society at White Plains has been holding services in halls or offices, and while, even under these unfavorable conditions it has grown satisfactorily, it is now felt that the time has come for a permanent church home. The present plan is for the building of the basement of the church, the structure to be completed later by the addition of the main auditorium. The increased cost of building materials has necessitated the raising of more money than was at first estimated, but the excellent organization of the society and the prospects for growth in the city deserve the support of The Alliance, and the Appeals Committee unanimously recommends this Appeal for five hundred dollars.

EFFIE E. WHITMAN,

Chairman, Committee on Appeals

Treasurers are asked to take notice of the change of address of Mrs. Noyes, Treasurer of The Alliance. All mail intended for the Treasurer should now be addressed to Alliance Headquarters at 25 Beacon Street, Boston.

Appeals stand as follows:

Green Harbor, Mass.	$173
Meadville Students	165
Pacific School Students	178
Tuckerman School	116
San Antonio	155
Italian Mission	269
Young People's Religious Union	994
White Plains, N. Y.	500
Southern Circuit, in addition to pledges	950

Young People's Religious Union of the Unitarian Church

Headquarters: Room 11, 25 Beacon Street, Boston

Rev. Frederick M. Eliot, *President*

Rev. Nelson J. Springer, *Secretary* Mr. O. Arthur McMurdie, *Treasurer*

A Y.P.R.U. Service Flag

In many of our churches Service Flags are now hanging with a star for every member of the church who is in the National Service. Did you ever stop to think what that means to the Y. P. R. U.? Did you ever ask yourself how many of the stars on your church flag represent members of your Young People's Society? If all the stars in all the churches which represent members of our various young people's societies could be placed together upon one flag, what a constellation it would make!

Let the New Year's message from the national society to all our members be the suggestion of this imaginary Service Flag. Picture it for yourself, as it hangs in the spacious temple of our faith, with its hundreds of stars. Look up into its great folds, and let the thoughts which it stirs in your mind express themselves in words and deeds. Then the New Year will be for you a day of new consecration, a new beginning in something more than name and form. To catch the meaning of that symbol, and then to live that meaning during the days and months of the coming year, will make this year memorable for us all.

What do the stars in that rich field symbolize? What is their word to us as we look up into their new firmament? I think they will tell us what the stars in the sky have always told to men. The psalmist of old, watching by his flocks at night on the hills of Judaea, read the same message that these new stars teach us. "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him, and the son of man that thou visitest him? For thou hast made him but little lower than the angels, and crowned him with glory and honor." So do the stars on our great Service Flag set us wondering what this human nature of ours really is; and then they fill us with pride in all the valor and devotion which is the glorious and honorable crown of human life. They speak to us of the mystery of self-sacrifice and the wonder of heroism. They fill us with a great pride that we belong to the race of men, and they stir within us a great longing to make our own lives equally fruitful in service to humanity.

For our work in the Y. P. R. U. this means renewed loyalty to the ideals of our society, and fresh zeal in carrying on its program. To each individual Union, the New Year ought to bring new courage and inspiration; so that there may be more effectiveness and more real progress in each church. To the officers of the national society, the New Year should mean fresh enthusiasm and more steadfast allegiance to their vision of what our work ought to accomplish. To us all, at this time of new beginnings, there should come stouter hearts and more resolute determination to make our work count for more than ever before in the building-up of the religion of America.

It is a happy circumstance that brings our New Year's Day in what is for most of us the middle of the working year. In this way, we really get two fresh beginnings — one in September when the working year commences, and one at the first of January, when we are in the thick of our work. Four months ago the Y. P. R. U. began what we believe will be its most significant year of work; and now, when the results of our new policy are beginning to be seen, there comes the second beginning. All the courage with which the work started last September, all our faith in ourselves and in our possibilities, ought to be made new and stronger as we enter upon 1918. These four months have seen real

advances at many points; we are pulling together better than ever before, we are co-operating with the other denominational societies more closely, we are discovering the immense value of the field-secretaryship and the wisdom of our choice of the first field-secretary, we are extending our work in many directions and deepening it everywhere. Let us find good cheer in all this, and then press forward. We are beginning to realize what we can do if we will: we are under the greater obligation to do all that we can.

FREDERICK M. ELIOT,
President.

It is not unfitting that at the present time the attention of the friends of the Y. P. R. U. should be centred on the outcome of the fair. With almost all, but still only partial, returns in, it appears that the net profit will slightly exceed nine hundred dollars. Perhaps these figures are disappointing to a number of people. A thorough examination, however, is necessary before we can decide on their final significance.

In the first place, the national organization is frank to say that it needs, and must have, during the course of the present year, an additional minimum sum of eleven hundred dollars for current expenses, and an additional eleven hundred to complete the two thousand we had hoped for from the fair itself. Perhaps if this were the only fact to consider, the fair might be reckoned a failure. But it is not.

For, in the second place, if the national organization netted a little over nine hundred dollars, and no more, then its patrons spent a little over nine hundred dollars, and no more. When the final returns have been compiled, THEY WILL SHOW THAT THE TOTAL EXPENSE FOR PRODUCING THE FAIR WAS LESS THAN THIRTY DOLLARS. This means, that almost every cent which any patron spent at the fair will be devoted to carrying on the work for which that patron intended it. It means that there was not one cent spent on decoration, not one cent for rent, for lights, or for the trappings and caparisons which have turned certain metropolitan enterprises into failures.

This reduction in expenditures was made possible in two ways, first of all by the generosity of friends, churches and individuals. These contributions came not from Boston alone, nor from New England alone, although this section of the country essentially bore the greater expense; but there were gifts from the Pacific Coast, and from intermediate points. For once, at least, the young people's societies in the churches throughout the nation were cooperating in a national enterprise. It was this cooperation, plus the lavish generosity of several friends, that first of all made the saving possible.

But the expenses were reduced on another score.

The Fair Committee began by deciding to eliminate the usual initial expense of several hundreds of dollars paid out for rent, for services, and for expensive advertising. The committee proceeded on the theory that Unitarians would listen to an intelligent statement of worthy aims from the pulpit quite as sympathetically as they might read it from some costly bulletin. The committee argued further that to reach people in their churches would make a more intimate appeal than to reach them through an advertisement that had been mailed. Item after item of expense was slashed away, until the economies came close to frightening the members of the committee itself. We wondered if we could make money on such a slight financial investment. We did. We made more than nine hundred dollars. We made more in one day than had ever before been made in one day of the three-day fairs. And we eliminated several features that needed to be eliminated. We reduced to a minimum the amount of nervous exhaustion We put the fair on *a business-like basis in a time when desultory unneedful action is criminal.* We never lost sight of the fact that the support we might receive would come from those who were giving not only their treasure, but their heart and soul.

With such sentiments dominant, we could not do otherwise. It would not merely have been unwise to continue in the old, elaborate, attractive but unpractical ways; it would have been wicked . . . to ask men and women now to pay for crepe paper decorations when they sought to support the work of organizing the religious future of our youth.

Because we bore all these things in mind, because we sought to rhyme with the needs and the circumstances of the time, because we bent an earnest energy to the serious task of financing an organization which claims the privilege of shaping the religious destiny of young people, because we and our aims were anything but trivial, we now feel that we are in a position to appeal to the denomination at large for additional funds to carry us through the year.

We are making preparations now to place before the denomination publicly adequate evidence of our effectiveness, and of the worth of our work to the future of the churches and to the young people themselves. We can do no less than regard the economy displayed in the fair itself as an evidence of our practical ability, a feature which ought to raise us considerably in the estimation of the churches.

There follows an almost complete statement of the receipts and expenditures connected with the fair:

Contributions	$153.00	
Life Members' Table	276.82	
Food Table	156.12	
Restaurant	107.75	
Household Table	88.61	
Aprons and Handkerchiefs	47.01	
Preserves and Pickles	45.00	
Admissions	18.45	
Grabs	7.70	
Second-hand Books	7.70	
Entertainment	5.10	
Bundle Table	4.05	
Silhouette	3.00	
		$924.31
Paid Janitor	10.00	
Messenger	.65	10.65
Balance		$913.66

This represents almost the total receipts and total expenses. There is more money to come in, and a little more to be paid out. It is estimated that the final result will approximate this present profit.

In addition to those churches and young people's societies who assisted with the conduct of the fair, and our many generous patrons, we wish to acknowledge the services of the following who helped us to entertain our guests: Rev. Lyman V. Rutledge of Cambridge, Rev. Robert A. Singsen of Rockland, Miss Louise Homer of Boston, Miss Lucile Springer of Burlington, and Miss Grace Barnes of West Somerville.

Last of all, and most important of all, there remains to be said a final word of gratitude to the chairman of the Fair Committee, Miss Katharine D. Williams of Dedham. Just why Miss Williams was kind enough to assume the responsibility for this thankless and payless job, no one can say; but be it known that the board of directors of the Y. P. R. U. are more than satisfied with her management of the enterprise, and feel that the national organization is deeply indebted to her.

Miss Williams left with the field secretary a personal message to the whole constituency of the Y. P. R. U. This message follows:

"TELL THE YOUNG PEOPLE OF THE UNITARIAN CHURCH THAT THEY HAVE BEEN GENEROUSLY SUPPORTED BY THE ADULTS OF THE UNITARIAN CHURCHES, AND BY OTHERS NOT CONNECTED WITH THE Y. P. R. U. TELL THEM THAT MANY PEOPLE HAVE EXPRESSED THEIR FAITH IN THE WORK OF THE NATIONAL ORGANIZATION AND IN THE YOUNG PEOPLE THEMSELVES. TELL THEM ALSO THAT WE NOW EXPECT THEM TO DO MORE FOR THEMSELVES THAN THEY HAVE EVER DONE IN THE PAST."

And to this message, the national organization adds its hearty endorsement.

Unitarian Temperance Society

Rev. John Haynes Holmes, *President*, New York, N. Y.
Mrs. Frank L. Young, *Vice-President*, Dorchester, Mass.
Rev. Chester A. Drummond, *Secretary*, Somerville, Mass.
Charles H. Stearns, *Treasurer*, Brookline, Mass.
Rev. Lyman V. Rutledge, *Field Secretary*, 301 Brattle Building, Cambridge, Mass.

Constitutional Prohibition

Congress has swept the alcohol menace from its floors into the States. By vote of 282 to 128, (eight more than the necessary two-thirds majority) the House on December 17, adopted the Senate resolution, slightly modified submitting prohibition to the States for ratification as a constitutional amendment.

If thirty-six states ratify within seven years the law will become effective one year from date of the last ratification. Twenty-seven states are now dry and may be expected to act favorably on the amendment. Into the remaining doubtful States the seemingly inexhaustible financial resources of the liquor interests will be poured to control the Legislatures.

In years to come Kansas, North Dakota, and Oklahoma will stand out as the pioneers on this campaign who first enforced prohibition within their own borders. Next in honor will be the State which first ratifies the Constitutional Amendment.

Unitarian churches are especially strong in the doubtful states.

War Prohibition

With Constitutional Prohibition swept from the Capitol, War Prohibition comes again to the front. The War Congress of last summer left a three years' supply of whiskey in storage, and gave wines and beer over to the President. As a food conservation measure the President has reduced the alcoholic content of beer to about 3%, thus permitting brewers to destroy but a little more than half their annual 68,400,000 bushels of grain.

This, of course, puts our country on a whiskey basis, and in spite of all efforts by the War Department our soldiers and sailors in America receive liquor through unscrupulous hands. Complete wartime Prohibition is required to correct this evil.

Protection for our soldiers at the front is now a critical question. Lieut-Col. Paul Azan, of the French Army, now assisting the Reserve Officers' Training Corps at Harvard University, advises that our men abroad be given strict orders not to drink under any circumstances. With regard to the so-called light French wines he says, "The fact is, men are not satisfied with a thimble full of wine. They drink one bottle, two bottles — before you know it they have really taken as much alcohol as when they drink whiskey, and the result is the same." He says further of the rum ration which is given to soldiers in the trenches, "I have found that men who do not take a rum ration before going over the top protect themselves better after they are over than the boys whose intelligence is just a little lowered by rum."

Post Cards

Quotations from Col. Azan on post cards are now ready. One of these cards from you will help your neighbor or your Representative to decide for War Prohibition and protection abroad as well as at home for our soldiers. For cards address Rev. Chester A. Drummond, 25 Beacon St., Boston.

THE SYMPATHY OF RELIGIONS

By George R. Dodson, Ph. D.

The title of this book reveals its spirit. The fundamental assumption is that back of all religions, is religion,—a universal striving for knowledge of God and desire to do the divine will. Instead of a catalogue of names, dates and articles of belief, there is a sufficient treatment of some of the non-Christian faiths to give a sympathetic understanding of them, and show how the one Spirit makes itself felt under varying conditions. The use of this book should strengthen faith in the universal Providence, and at the same time make our own faith both clearer and more deeply appreciated. It is especially suited for use in the advanced classes of Sunday schools.

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